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## A CRITICAL SURVEY OF RECENT RESEARCH IN GERMANIC PHILOLOGY<sup>1</sup>

The new series of books edited by Professor Hönn and published by the house of Perthes is sure to meet with a hearty welcome from the workers in the respective fields on both sides of the Atlantic. According to the preface by the editor and the publisher's announcement, they are designed to furnish aid in the transition period in all domains of scholarly research. They are to serve, first and foremost, the wants of advanced students and the younger generation of scholars and teachers who through active service in the army were compelled to interrupt their studies for a considerable time, especially those who find themselves without adequate library facilities. To orient themselves anew in their respective fields of work, all of these demand a reliable guide who will aid them in re-establishing the connection with, and inform them regarding the various achievements of, their science during the war, and point out to them the new problems that have been opened up in the meantime. This need makes itself felt all the more urgently because the few scientific periodicals that used to report more or less systematically on the progress and results of investigation in the several branches of learning could in most cases do but scant justice to their task during the war. Finally the purpose of these books is to bridge the gulf between the research work of the universities and similar learned bodies, hitherto so entirely esoteric, and the person of general culture to whom the results of scientific investigation have so far been available but scantily, in haphazard fashion and in diluted form. The editor and publishers hope to continue their enterprise at regular intervals, probably in the form of annual reports. This is sincerely to be desired.

The claim of these guides to recognition is incontestable. On this side of the Ocean their services are needed even more pressingly. The outward obstacles that impeded the progress of

<sup>1</sup> *Deutsche Philologie* bearbeitet von Georg Baesecke, Professor an der Universität Königsberg i. Pr. Gotha, Friedrich Andreas Perthes, 1919. (*Wissenschaftliche Forschungsberichte* herausgegeben von Professor Dr. Karl Hönn. *Geisteswissenschaftliche Reihe* 1914-1917. III.) XI+132 pp.

work in our line are easily enough enumerated. The irregularity of the mail service during the first twenty months of the war was followed by a complete cessation of all connection, through the acts of the British Government, in the spring of 1916, a year before America's entry into the list of combatants. Connection, slow and irregular, was re-established only about a year ago. For a time the arrival of even an isolated number of a periodical was something of an event. The destruction of Volckmar's storehouse at Leipzig in 1916, with the total annihilation of countless sets of magazine numbers collected for eventual export, marked a loss to our institutions in many cases wholly irretrievable: certain volumes will never again be secured, and those obtainable command prohibitive prices. Havoc has also been wrought by the height of the surtax on exports decreed by the *Börsenverein der deutschen Buchhändler*. (The justifiability of a surtax in principle I am not denying.) The outward obstacles here mentioned are surpassed in gravity by others which this is not the place to enumerate. We have, then, every reason to be thankful for the new enterprise, and to wish that it may develop into a new bond of international amity. Nor should it be amiss to express here the hope that the author of the report on German philology, which is to occupy our attention in the following, may have good reason to modify eventually the harsh judgment that he pronounces, p. IX of the preface, on America's contribution to Germanics—a judgment entirely ignoring the fundamental difference in the status of Germanic studies abroad and in the land of their origin.

The series is opened by the reports on the mental sciences. The first number is devoted to French philology, by Karl Vossler, a thin fascicle of sixty odd pages, with a surprising wealth of content matter; an unusually mature work, and a work of art hard to parallel in the conquest of matter by form. In addition, there have been brought out so far the object of the present review, and the reports on Latin and Greek philology, by Wilhelm Kroll and Ernst Howald respectively. Those announced to appear in the immediate future include English philology (by Johannes Hoops), history of German literature (by Paul Merker), medieval and modern history, philosophy pedagogy, Protestant theology, and geography.

To obviate any possible misapprehension on the scope of Baesecke's book, it will be well worth while to quote rather liberally from the introduction, p. 1 ff.:

"It is no easy task to define satisfactorily the boundaries of the field that is surveyed here. For the science of Germanic antiquities has become a German philology, and tendencies are manifest to develop out of the latter an all-embracing *Deutschkunde*. The boundaries, then, have repeatedly shifted. In the first stage were encompassed the mental and material traditions of the whole ancient Germanic world, language and poetry as well as state and private antiquities, mythology as well as ethnography, etc., but only in the German field proper did the scholars descend farther down into the Christian centuries. In the second stage the center is formed by the intellectual and spiritual life of the Germans so far as transmitted in speech, and this is, at least in principle, followed up to the present time. *Deutschkunde* finally would, if possible, embrace everything pertaining to Germany and things German, especially all that belongs to the history of culture and civilization, but it is made to include even German philosophy and botany.<sup>2</sup>

"In the first stage our science fulfilled its tasks with comparative ease, considering the ways and means of the epoch: subject matter and method were in harmony. In the second the logical consistency of the structure slackened: many things no longer properly appurtenant were by convention retained, e.g., certain branches of antiquities. . . and Gothic; on the other hand, together with the modern German language, also the modern German literature was laid claim to, which was

<sup>2</sup> By the inclusion of natural sciences in this statement, Baesecke, it seems to me, overshoots the mark. There is a German philosophy, but there is no such thing as German botany. The fact that *Von deutscher Art und Kunst. Eine Deutschkunde* (Leipzig und Berlin 1918), edited by Walter Hofstätter, the present editor of the *Zeitschrift für Deutschkunde*, contains a chapter on *Pflanzen- und Tierwelt und ihre Unterwerfung* does not invalidate my contention. In foreign language instruction it has for a long time past been considered appropriate to acquaint the student with such things, as part of the knowledge of *Landeskunde* to be transmitted. Moreover, there is a German mental attitude toward the kingdoms of nature, and no one would deny our science the privilege of inquiring into, and accounting for, its development and specific character at any given point in history.

unconquerable by the old method. And *Deutschkunde*, at last, is not a science, but is education and culture, the result of many sciences. . .<sup>3</sup>

"One may read these changes also from the titles of our periodicals: the *Zeitschrift für deutsches Altertum* was in 1876 expanded to read *und deutsche Literatur*; *Zachers Zeitschrift* was in 1868 christened *für deutsche Philologie*. In 1874 the *Beiträge zur Geschichte der deutschen Sprache und Literatur* began to appear; *Euphorion* points to the emancipation of modern literature; that the whole of our domain attains its unity only in our school is shown by the *Zeitschrift für den deutschen Unterricht*."<sup>4</sup>

The author then proceeds to give his conception of the term philology. In view of some recent attempts to arrive at a neat and clean-cut definition,<sup>5</sup> Baesecke's argument,

<sup>3</sup> In other words, *Deutschkunde* is a *Bildungsideal*, just as Humanism was in its day, and it is as yet not a systematized body of knowledge to which uniform problems give uniform laws. But just as the originally enthusiastic Humanism, whose end and aim was not an objective knowledge of classical antiquity, developed into a learned humanism and a renaissance of philological science (cf. Wilhelm Kroll, *Geschichte der klassischen Philologie*, Leipzig 1909, p. 76), so may *Deutschkunde* develop into an organized science. There is no reason why it should not both expand and intensify what is today included under the terms of German philology and history of German literature, and there need be no apprehension that this new nationalism might throw overboard the precious heritage of classical and of international humanism.

<sup>4</sup> In the light of the above remarks the recent change of this title to *Zeitschrift für Deutschkunde* appears relevant.

<sup>5</sup> I trust I need not, in *The Journal of English and Germanic Philology*, controvert the opinion of those for whom the province of philology is circumscribed within the narrow confines of historical grammar or of textual criticism. I take no little comfort from the information conveyed by Vossler, l.c., p. 9, that, more than two centuries ago, the Italian philosopher G. B. Vico (1670-1744) recognized philology as the science *che non riguarda meno le cose che le parole*, and demanded that the study of words should serve the investigation of prehistoric times and the history of civilization, thereby anticipating the demands of the nineteenth century.—Hermann Paul's thorough-going presentation, in his *Begriff und Aufgabe der germanischen Philologie*, in the first volume of the earlier editions of the *Grundriss*, I assume to be general intellectual property. Friedrich von der Leyen, in *Das Studium der deutschen Philologie*, München 1913, p. 1, defines as follows: "By German philology we mean the science that studies the mental life of the Germans, from its incipency down to the present"—a statement far too sweeping in this generality, and, for practical purposes, subsequently reduced to the following: "German philology today

even though it be not entirely convincing, demands careful attention. He quotes from his own pamphlet *Wie studiert man Deutsch? Ratschläge für Anfänger*, München 1917, which is not at my disposal, and which might be a suitable general introduction to the volume before us. The arrangement and distribution of matter he illustrates by a sort of skeleton, as follows:

Physiologie			Psychologie	
Indo-Germ.	Altengl.		Phonetik	Philosophie Ästhetik
	Gotisch		Mundarten	
Mythologie	Alt nordisch		<i>Sprache: Ahd., Mhd., Nhd. usw.</i>	
	Sage	Volks-	Schriftsprache, Stilistik, Verskunst, Poetik	
	Märchen	dichtung	<i>Literaturgeschichte</i>	
			Liter. Beziehungen (germ., antike, französische usw.)	
	Volkskunde	Altertümer	Kulturgeschichte	Kunstgeschichte
			Geschichte	

limits itself to the study of the German language, German antiquity, German *Volkstum*, German literature." Even the latter definition is afterwards still further constricted, by excluding the literature of the modern period. A much more detailed analysis is given by Julius Petersen, in his *Literaturgeschichte als Wissenschaft*, Heidelberg 1914 (originally published in the *Germanisch-Romanische Monatsschrift*, 1913 and 1914), p. 8 (after a preliminary definition on p. 2: "the science that investigates the linguistic means of expression"), in essence developing an idea of Herder's: "Through the medium of the *Volksgeist* language and poetry remain connected in most intimate mutual action and reaction. We need not on that account deny that there is a great science of general linguistics; likewise one may concede the existence of a general science of literature without any national limitation; but these two bodies touch in many places; these two realms have exactly as many provinces in common as there are civilized nations. And each one of these common provinces is called philology; there are as many philologies as there are literary languages; philology is in each case the national interlacing of linguistic and literary history." And again, p. 9: "The spiritual life of a nation is a rich melody, of which philology catches just one chord, the character of which however is determined by the surrounding tones. It is a triad, for the center between language and literature is held by *Volkskunde*, devoted directly to the *Volksgeist* as the science of all originally oral tradition in beliefs and superstitions, sagas and folk-tales, observances and customs, songs and games. Like linguistic and literary history it also has a national and a general part, the first of which is indissolubly connected with philology, while the other stands outside of this connection." (I may be permitted to refer here in passing to my article on *The Scope and Method of Folklore Study*, *Monatshefte für deutsche Sprache und Pädagogik*, XIX (1918), pp. 97-110.) The latest definition of our subject that has come to my notice is by Giulio Bertoni, in the *Archivum romanicum, nuova rivista di filologia romanza*, 1917 (as quoted by Vossler, l.c., p. 21): ". . . raccogliere e interpretare le intime rispondenze fra il segno e l'idea, fra la parola e la cosa, fra l'intelletto e la materia."

The stress placed in this diagram upon *Sprache* and *Literaturgeschichte* indicates sufficiently what the author explains more at length in a special paragraph: the center of the science of philology is formed neither by the physiological-grammatical nor by the historical-literary side, but by their interlacing over the works of poetry, in which the soul and spirit of a nation finds its purest expression; and the flower of art in the superior individual is more valuable than the broad foundation of the lower strata of a people and their folklore. This confinement to the center, Baesecke thinks, has been suggested by the recent development of sciences: *Volkskunde*, e. g., concerns itself now less about its German origins than about the development and the stupendous mass of parallels among non-Indo-Germanic peoples, and begins to range itself with ethnology and anthropology; the study of folk-tales is becoming more and more international; mythology is rapidly being assimilated by the new science of religion; antiquities of every kind are no longer treated under their purely national aspects. Hence all of these lines of study are taken up in Baesecke's book by way of appendix only, since tradition still demands it.

Of course, there must be, as Albrecht Dieterich has pointed out,<sup>6</sup> a general science of *Volkskunde*, just as there is a science of linguistics and a science of literature. But just as firmly I believe with Petersen, quoted above in note 5, that in its national aspects *Volkskunde* must be strongly intertwined with language and literature,—more so at any rate than its position in Baesecke's diagram would indicate. To what extent the historian of literature may avail himself of its services, indeed how indispensable it is to him, has been shown irrefutably by August Sauer in his *Literaturgeschichte und Volkskunde* (Prag 1907). I do not believe that we should too lightly part with this portion of the great Jacob Grimm heritage. Still, as long as we look upon our science as an organic body, we may set our minds at ease—the atrophy of any one organ would soon enough make itself felt in the waning health of all the others, calling for speedy remedy. It is this general idea of organic life which makes me hesitate to suggest another scheme in

<sup>6</sup> *Über Wesen und Ziele der Volkskunde*. (*Hessische Blätter für Volkskunde*, I, 3.) Reprinted, Leipzig 1902.

place of Baesecke's. If we thought of the latter as a geographical map, I, for one, should take strong exception to the distance between dialects and *Volkskunde*, which then would have to be close neighbors. Nor should I, in that case, remove dialect study from the main line of language work: a book like Josef Schiepek's *Satzbau der Egerländer Mundart* (Prag 1899-1908)—for which, to be sure, *Die deutsche Volkssprache, dargestellt auf Grund der Mundart des Egerlandes* would have been a more fitting title—should not be passed over by any student of German grammar or style. Physiology I should remove outside the ellipsis, so as to give over the body proper to the mental sciences exclusively. A place ought to be found for general linguistics, above phonetics, and next to psychology.<sup>7</sup> Law, which, while not represented here, has been accorded a place in the *Grundriss*, might at least be tentatively accommodated in the space between mythology and *Volkskunde*. No special provision is made for the Latin poetry of the German Middle Ages—naturally this has to be viewed as an integral part of German medieval literature, and I mention its omission only because I find no other references to it in the book; has nothing of any note been done in this line during the period in question?

On the line of demarcation that divides the field of philology in the accepted sense from that of modern literature, Baesecke agrees on the whole with Hermann Paul, although he adduces different reasons for the autonomy of the modern field: for the older periods the chief task is to illumine the little that has been preserved in its remotest recesses, to supplement what is missing with an imagination that has gone through the most rigorous training, and over and above the historical understanding to make possible the artistic appreciation; in the modern period the wealth and mass of material must be sifted, the most important things singled out, and the infinite entanglement of the thought-world of modern humanity must be unraveled and presented in its true relations. The boundary line between the two fields separates a recent conquest<sup>8</sup> from the mother

<sup>7</sup> It is this failure to include general linguistics that accounts for the omission, in Baesecke's report, of the excellent little volume by Kr. Sandfeld-Jensen, *Die Sprachwissenschaft*, Leipzig 1915. (*Aus Natur und Geisteswelt* 472.)

<sup>8</sup> Since down to the time of Wilhelm Scherer and his school, modern German literature had in the German universities been taught by the historians and philosophers.

country, but for practical purposes, on account of the demands of the secondary school, the whole realm must remain united. The history of modern literature has no method of its own, it is treated according to several, and for that reason it is well that there should always be men to keep up the connection, by working also in the modern field according to philological methods, and by representing, under self-imposed limitations of some kind, the whole history of literature.<sup>9</sup> It was philology that provided the history of modern literature with the indispensable tools, the critical editions. But the centrifugal tendencies evidently proved too strong for the author's convictions: the publishers had to provide for a separate report on the modern field.

Baesecke does not, of course, intend by his scheme to break in any manner the old *universitas scientiarum*—a live contact with other sciences is preserved through the border territories, and closely related fields, such as Indo-Germanic philology, comparative literature, mythology, *Volkskunde*, etc. The old *universitas* still determines the inner organization, and also the trend, of our science. It was originally born of the romantic enthusiasm of highminded laymen; this romantic enthusiasm we must never decry as morbid sentimentalism—indeed we must even now reserve it some space in our mental make-up, even though, in the words of Vossler, we should seek the past not with romantic or scholastic erudition but for the sake of a deepened appreciation of the present. At any rate, our science now demands the most rigorous discipline, and in order to ward off the dangers of well-meaning dilettantism, the *Deutscher Germanistenverband*, organized a year or so before the war, exacts professional training for reception into its fold. Within this Germanistic republic, peace has reigned for many years,

<sup>9</sup> Petersen, on the other hand, in the essay quoted above, demands that all of the history of literature should be separated from the other branches of German philology, and that the holder of the chair of literature should also represent the older field. The question is a vital one for the German universities, and it will be worth while to watch during the next few years the ensuing controversy. The ordinarii for German philology will quite naturally defend their domain to the last ditch. Pacifist outsiders are likely to suggest a solution on the basis of comity or agreements according to the merits of each individual case, but that would be begging the question and putting expediency above principle.

undisturbed by the stirring events of the last lustrum—indeed, Baesecke is of opinion that peace has reigned in this field almost too long: large works expanded to suicidal breadth, societarian enterprises were on a steady increase; there were altogether too many doctorate dissertations; there was beginning to be a noticeable dearth of workers for investigations on a fairly large scale demanding self-denial, and similarly of accurate, painstaking research on the boundary lines. Over-against these manifest shortcomings—their list is not complete, but it would be an invidious task to continue it—Baesecke hardly does justice to the lights in the picture, giving them only a very few hasty strokes.

The *Wissenschaftliche Forschungsberichte* are not meant to approach, let alone attain, completeness, such as a bibliography would aim at. Nevertheless a mere glance at the author's list, p. 128 ff., suffices to show that if this is merely a selection, there must have been in our field, during the world war, an activity as intense, or almost as intense, as in times of peace. The list comprises nine columns, and there are some fifty names to each, some of them (Bolte, Ehrismann, von Fischer, Helm, Heusler, Kauffmann, Klapper, Kluge, Leitzmann, v. d. Leyen, R. Loewe, R. M. Meyer, Moser, Müller-Freienfels, Naumann, Neckel, Hermann Paul, Petsch, Schroeder, Singer, Streitberg, v. Unwerth, Weise, Wilhelm, Wrede) with as many as three and more entries. This would total from five to six hundred individual pieces of investigation that Baesecke reports on. A certain unevenness in the treatment could naturally not be avoided, and some portions of the book do not, because of the superabundance of material, make very enjoyable reading. Baesecke himself states in his preface that he regrets not having mastered the M. H. G. masses sufficiently; a fact pardonable in view of the limited time in which the book had to be written. Here, particularly, less would have been more; or if all the entries had to be made, could not about three fourths of them have been given in foot-notes or small print, to gain space for the more valuable ones? Again, the whole of our domain can hardly be mastered by one individual; and yet a book like the one before us, if to be brought out at all within a set time, and if to be successful, must be written by one author. The profusion of books, monographs, dissertations, and papers to be

reviewed would of itself have excluded the same lucid arrangement and graceful ease of presentation that delights the reader of Vossler's companion volume, which on about half the number of pages available to Baesecke deals with only about one fourth the number of individual investigations, with the result that the author's own point of view is brought out more prominently and that we feel that in almost each and every case he succeeds in extending the boundaries of our knowledge, by personal contribution or by pertinent query. But this comparison would scarcely be fair to Baesecke: Vossler's field is considerably more limited, and the main part of his book confines itself to text editions and periodicals, language, history of literature of the Old French and the modern periods. Baesecke, on the other hand, passes in review all the branches of our science shown in his diagram, barring merely the outermost, such as physiology, psychology, and the strictly historical and philosophical auxiliary sciences. Old Norse had to be omitted owing to the exigencies of the war, Old English naturally belongs to English philology, and of Indo-Germanic only the Germanic *s de* is discussed, as one would expect.

Reviewing a report like the one before us is, in the very nature of the case, not a highly grateful undertaking, and the reviewers' task is aggravated considerably since he makes here his first acquaintance with the great majority of books and articles reported on. I shall therefore have to ask the reader's forgiveness for certain features of my presentation.

To give a brief survey of the activities in our field during the years in question, it seems advisable to enumerate, first, those investigations that command more or less unstinted praise from the author, with an occasional epitome of his comments; this to be followed up by an account of those which he rejects wholly or in large part—this list naturally will be much shorter, since it was his privilege from the start to exclude all that he deemed entirely worthless—and we shall conclude with the special demands that he makes, and the larger movements the pulsations of which we find scattered over the pages of the book. I shall also take the liberty of making a few sparse additions of things published after 1917, so far as they have come to my notice, if they seem to me in point. The pages of Baesecke's book are enclosed in parenthesis.

Hoops's *Reallexikon der germanischen Altertumskunde* (7), of which three volumes had appeared to 1917, is credited less with advancing the purely philological side of our science than with renewing, improving, and expanding its foundations, with more firmly interlocking the prehistoric and historic periods, archeology and linguistics; its illustrating the *Ur-Worte* with pictures of the *Ur-Sachen* is highly commended; and the hope is expressed that the materials offered may re-establish comparative Indo-Germanic mythology on a new basis, since Baesecke evidently holds that the whilom exaggerations of the Kuhn-Max Müller school should not permanently discredit such an attempt. For the same reason Leopold von Schroeder's *Arische Religion* (77) receives sincere approval. In §3, *Vom Indogermanischen zum Germanischen*, Kluge's *Etymologisches Wörterbuch*<sup>10</sup> is ranked as the center of German word study, the *Zeitschrift für deutsche Wortforschung* having stopped publication in 1914, and Kluge's *Alideutsches Sprachgut im Mittellatein* (*Proben eines Ducangius theodiscus*) is considered as a continuation of the queries arising from the list of Latin loan words in Germanic languages in the earlier editions of the *Grundriss*. E. A. Kock's *Allgermanische Paradigmen* (13), giving the Gothic, Old Norse, Old English, Old Low German, Old and Middle High German forms, is recommended as a valuable help to teacher and student.—The fourth edition of Behaghel's *Geschichte der deutschen Sprache* (16) brings this admirable work up to date, including countless new observations and improvements in detail.<sup>11</sup> A high tribute is paid to Naumann's *Kurze historische Syntax der deutschen Sprache*. Of investigations pursuing individual questions through the entire development of the German language, Baesecke mentions as noteworthy Grüniger's dissertation<sup>12</sup> on *Die Betonung der*

<sup>10</sup> The ninth edition, as its author informs me, is in press, and the first half scheduled to appear soon. While printed from stereotype plates, it will contain changes and additions on almost every page.—An excellent little book, valuable also for its numerous systematic word-lists, is the handy new etymological dictionary by Ernst Wasserzieher, *Woher?* 2nd ed., Berlin 1920.

<sup>11</sup> Quelle & Meyer, Leipzig, announce a *Deutsche Sprachgeschichte* by Kluge, of about 300 pages, to appear early in 1921.

<sup>12</sup> The number of doctorate theses considered by Baesecke is one of the most commendable features of his book, and one which we hope will be retained

*Mittelsilben in dreisilbigen Wörtern* (17), which adduces numerous examples from the dialects and shows many cases of trisyllabic words with accent shift and dissyllabic ones without it (such as *wahrhäftig*—*währhaft*), and Holmberg's (19) *Zur Geschichte der periphrastischen Verbindung des Verbum Substantivum mit dem Partizipium Präsens im Kontinentalgermanischen*, which proves the construction not to be indigenous but emanating from Latin. Distinct contributions to knowledge and praiseworthy in workmanship are two papers on M. H. G. syntax and style: Krömer's *Die Präpositionen in der hochdeutschen Genesis und Exodus nach den verschiedenen Überlieferungen*, (29), and Möller's *Fremdwörter aus dem Lateinischen im späteren Mittelhochdeutsch und Mittelniederdeutsch* (ib.), the latter especially on account of its cross sections illustrating their distribution over the various phases of life, and the degree and manner of their adaptation to the specific laws of the German language. Agathe Lasch's *Mittelniederdeutsche Grammatik* (30) is rated as a fine achievement for its initiative and aggressiveness in a rather trackless field, particularly with regard to the problems of the M. L. G. literary language; and in the controversy between Miss Lasch and Frings on *Tonlange Vokale im Mittelniederdeutschen* (ib.) Baesecke sides on the whole with the former. Two dissertations on Early Mod. H. G. subjects introduce the section on Mod. H. G.: *Demeter's Studien zur Kurmainzer Kanzleisprache (1400–1550)* (31), tracing the appearance of the Mod. H. G. diphthongs in Mayence to the short administration of a Saxon prince from 1480/81, and Böttcher's *Das Vordringen der hochdeutschen Sprache in den Urkunden des niederdeutschen Gebietes vom 13. bis 16. Jahrhundert* (ib.), showing Thuringia and Meissen as the chief transmitters of High German which invades the North by zones since the 14th century, and the use of which is especially popular with the princes and nobility, while cities and monasteries are more conservative. Borchling's *Missingsch* shows the further growth of this Misenisch down to the present. The standard work on Luther's language, despite numerous defects in detail, remains Franke's *Grundzüge der Schriftsprache*

in the contemplated continuations. There is to my knowledge no other publication where the more valuable of these primitiae are recorded so completely and so faithfully.

*Luthers in allgemeinverständlicher Darstellung* (32), now in its second edition. The same author's *Der geschichtliche Kern der Legende von Luthers Schöpfung der neuhochdeutschen Schriftsprache* (33) is superseded by Roethe's great speech *D. Martin Luthers Bedeutung für die deutsche Literatur*. Luther's much discussed relation to the printers seems now definitively settled by Haubold's *Untersuchung über das Verhältnis der Originaldrucke der Wittenberger Hauptdrucker Lutherscher Schriften . . . zu Luthers Druckmanuskripten*, and Giese's *Untersuchungen über das Verhältnis von Luthers Sprache zur Wittenberger Druckersprache*: Luther does not take any interest in the printing of his works prior to 1525, submits to the printers' spelling down to 1527, and then imposes his will on the proof readers, insisting on that every word should always be written the same way, and that homonyms (not synonyms, as Baesecke says here) should be differentiated in spelling. Moser's diligence in the field of Early Mod. H. G. grammar is gratefully acknowledged (34) in several articles, and reviews of such, on Fischart and Spee. In syntax only Mager's *Die historische Entwicklung des Artikels in Präpositionalverbindungen im Frühneuhochdeutschen* is named, as methodically neat and correct in its results (34). Hermann Paul's *Deutsche Grammatik*, of which two volumes have appeared so far, is called an admirable work; nor does it need here any recommendation beyond its author's name. The wish is expressed that soon some one may be found to bring out the second volume of Hans Schultz's *Deutsches Fremdwörterbuch* (39), orphaned through its author's death on the battlefield. Blümel has furnished a number of new investigations on syntax (40), among which especially *Verbindung von Ganzem und Teil* receives favorable comment, for its firm grasp of the subtleties of the *Umgangssprache*. The latter has been the subject of a two volume *Wortgeographie der hochdeutschen Umgangssprache* by Kretschmer (40 f.), on which Baesecke bestows the praise that at one dash it leaves the whole investigation of dialects behind, the latter lacking a similar work, and all that is wanted to get the full benefits out of Kretschmer's labor would be to present the results arranged in synopses, tables, graphs, charts, and brought into relation with political, cultural and linguistic history. Of special speechforms those of the soldiers have been treated by Mausser, *Deutsche Soldatensprache. Ihr Aufbau und*

*ihre Probleme*, and Imme, *Die deutsche Soldatensprache der Gegenwart und ihr Humor* (42), with sufficient fulness as to origin, provenience, dissemination, that a collection of the complete material seems unnecessary. W. Fischer's *Die deutsche Sprache von heute* (45), an uncommonly sane and mature presentation, lays its chief stress on the linguistic development of our own days and is excellent for introducing the person of general culture into the problems of the life of language.

The study of dialects (§9, 45 ff.) has been going on with undiminished vigor, indeed it may be called the most vigorous of all branches of linguistic work, and the one that has been most liberally financed by the states and organized most carefully. The publications of Wrede's Marburg school on dialect geography, and the *Beiträge zur Schweizerdeutschen Grammatik* edited by Bachmann—among which Bohnenberger's *Die Mundart der deutschen Walliser* is a magnificent achievement of philological work, and Hodler's *Beiträge zur Wortbildung und Wortbedeutung im Berndeutschen*<sup>13</sup> opens large perspectives on the usefulness of dialect study for word formation—the progress of the Bavario-Austrian dialect dictionary, the completion of the recently deceased H. v. Fischer's Swabian, and the interesting samples from the Rhenish dictionary, are the outstanding features of this section. Of individual articles Teuchert's *Grundsätzliches über die Untersuchung von Siedlungsmundarten* (51) and Wasmer's comprehensive *Wortbestand der Mundart von Oberweiler* (53) command chief attention.<sup>14</sup> Yiddish has been repeatedly treated, in consequence of the war and the problems of the westward migration of the Eastern Jews; Baesecke names two papers, Heinrich Loewe's *Die jüdisch-deutsche Sprache der Ostjuden*, and Matthias Mises's *Die Entstehungsursache der jüdischen Dialekte* (53), taking grave exception to certain features

<sup>13</sup> I presume that this belongs to the Swiss series but cannot verify my surmise from what our library offers. Baesecke fails to give either year or place of publication, although he mentions the book in two different places.

<sup>14</sup> Anton Bergmann's Würzburg dissertation on *Das Bildliche und Figurliche in der Denk- und Ausdrucksweise der ostfränkischen Mundart des Ochsenfurter Gaues* (1919) is, naturally, not mentioned, but I should judge from its title that it deals with a phase of dialect work that has so far been only the prey of dilettantism, and I hope it may be the forerunner of a goodly number of similar investigations, embracing at least all the chief dialects, and thus filling a painfully felt want.

of both articles. In phonetics (§10, 53 ff.) comparatively little has been done; a few of the older handbooks have been re-edited, a few new ones meant for beginners added; more important are the reports of the phonogram archives, e. g. the one of Vienna, Stammerjohann's successful attempt of measuring the vowel length on the phonograph by fractions of a second (*Die Mundart von Burg in Dithmarschen mit besonderer Berücksichtigung der Quantitätsverhältnisse*, 51), and Frings' *Die rheinische Akzentuierung* (54) based on experimental grounds.

In the section on general history of German literature (§11) I would single out Richard M. Meyer's posthumous *Die deutsche Literatur bis zum Beginn des 19. Jahrhunderts* (57) as the one that Baesecke finds most congenial, even though he acknowledges certain phases of the work as the oft censured shortcomings of this most versatile scholar. Singer's *Literaturgeschichte der deutschen Schweiz im Mittelalter* (ib.) is the only history of provincial literature of the period. Special genres of literature are dealt with by Findeis, *Geschichte der deutschen Lyrik*, rated as sane and serious, and Rausse, *Geschichte des deutschen Romans bis 1800* (58), less accurate and more forced in the portions dealing with the older periods than those treating of the modern times. For Gothic literature a treatise by K. Müller, *Ulfilas Ende*, confirming Vogt's date, 382 A. D., and Groeper's *Untersuchungen über gotische Synonyma* (60) are reported on, the latter arriving at conclusions which if correct will necessitate a re-examination of the Bible texts with regard to authorship, there being considerable differences between the texts of the Old and the New Testaments. The most important publication in the field of O. H. G. literature is Steinmeyer's edition of the *Kleinere althochdeutsche Sprachdenkmäler*, replacing Müllenhoff-Scherer, texts alone, no commentary of any kind. Naumann's short *Althochdeutsches Lesebuch* (61) is favorably commented on, but twenty, instead of two, pages of notes are deemed desirable. Braune's essay on *Muspilli* (62) proves once for all the pagan origin of the word; the Merseburg incantations have likewise been demonstrated as pagan in origin (v. d. Leyen, *Der erste Merseburger Zauberspruch*, 79).<sup>15</sup>

<sup>15</sup> Ehrismann's *Geschichte der deutschen Literatur bis zum Ausgang des Mittelalters* (1920) does not fall within the period of Baesecke's report.

For M. H. G. a few data out of the plethora of publications given by Baesecke must suffice: the new edition of Wilmanns' *Walther von der Vogelweide*, brought out by Michels, unites the two works on Walther, vol. I being devoted to *Leben und Dichten Walthers von der Vogelweide*, to be followed by another volume with text and commentary; J. B. Kurz furnishes a reliable account of *Heimat und Geschlecht Wolframs von Eschenbach* (69); E. Schröder presents a vivid and convincing picture of the poet in his *Studien zu Konrad von Würzburg* (71); and Röthlisberger constructs judiciously *Die Architektur des Graltempels im jüngeren Titulrel* (ib.). M. Böhme derives *Das lateinische Weihnachtsspiel* (74) out of the mute scene in front of the manger, discreetly tracing the slow evolution of the new scenes; Dürre follows up *Die Mercatorszene im lateinisch-liturgischen, altdutschen und altfranzösischen Drama* (ib.), with more forceful arguments on its origin than on its development; Mela Escherich's suggestive discussion of *Die altdutschen Osterspiele und ihr Einfluss auf die bildende Kunst* (ib.) needs some energetic corrections on the basis of v. d. Leyen's *Deutsche Dichtung und bildende Kunst im Mittelalter*.<sup>16</sup> That the source of Hartmann's *Der arme Heinrich*, or at least one of its nearest relatives has been found (Klapper, *Die Legende vom Armen Heinrich*) is most welcome news (125).

Of the work done in mythology during our period, little beyond L. v. Schroeder's *Arische Religion*, quoted above, elicits Baesecke's approval. I would mention Klapper's *Deutscher Volksglaube in Schlesien in ältester Zeit* (80), which from the medieval Christian sources, by comparing the traditions, and by eliminating the ancient classical, French and theological elements, restores the foundations of the belief in Frau Holde, and also gives dates for the first appearances of the belief in witchcraft in Germany (about 900 A. D.). Maack's *Kultische Volksbräuche beim Ackerbau aus dem Gebiet der Freien und Hansestadt Lübeck, aus Ost-Holstein und den Nachbargebieten* (83) brings only examples collected by the author himself, and, while weak on the historical side, is strong in showing the reasons for the

<sup>16</sup> A comprehensive treatise on German medieval art, paralleling Émile Mâle's admirable volumes on *L'Art religieux du XIII siècle en France* and *L'Art religieux de la fin du moyen-âge en France*, is a grand desideratum.

disappearance of the old observances and customs as well as the arbitrariness of many usages. One of the late Axel Olrik's last investigations, *Eddamythologie* (84), is distinguished by the rare skill with which its author treats his subject from the viewpoint of poetic form rather than religious faith, strongly emphasizing the unity that results from this process, the great independence of the basic philosophy as well as the individual conceptions of the Eddic poems. In the realm of heroic saga, the influence of Heusler, who treats it as an object of Germanic literary history, is gaining ground more and more, and his view of the development of the epic from the lay by growth and expansion from within rather than accretion from without, as first propounded in his *Lied und Epos* (1905), appears likely to become the solid basis of all future work in this field (85). The new theories have been sternly tested in W. Haupt's *Zur niederdeutschen Dietrichsage* and Friese's *Þiðrekssaga und Dietrichsepos* (86), the latter especially proving the superiority of the M. H. G. portrait of Dietrich over the Norse *Þiðrek*. Heusler himself distributes in *Die Heldenrollen im Burgundenuntergang* (88) the old and new participants with their deeds to the various stages of the tradition, justifying the resultant transpositions, re-arrangements, and sundry other changes from the standpoint of the successive composers, and bringing out a most luminous picture of the great art of the last poet. For a first introduction to the whole subject Mogk's *Deutsche Heldensage* (89), an unpretentious booklet of 48 pages, is most useful,<sup>17</sup> especially if still greater brevity is desired than is found in Jiriczek's fine little Goeschen volume, now in its fourth edition. The war has been highly productive of new, and transformations of old, *Volkssagen*, which should some day be collected and treated together; it seems strange that nothing should have been attempted yet on this score. Erben's *Untersberg-Studien. Ein Beitrag zur Geschichte der deutschen Kaisersage* (91) demonstrates that the

<sup>17</sup> It is contained in a new series of very valuable primers, called *Deutschkundliche Bücherei* (Leipzig, Quelle & Meyer), which also comprises *Deutsche Namenkunde* (Kluge), *Das deutsche Märchen* (v.d.Leyen), *Einführung ins Mittelhochdeutsche* (Blümel), *Das deutsche Volkslied* (Böckel), *Deutsche Lautlehre* (Bremer), *Hildebrandslied, Ludwigslid und Merseburger Zaubersprüche* (Kluge), *Kleine deutsche Verslehre* (Blümel), *Deutsche Allertümer im Wandel der Jahrhunderte* (Lauffer), *Ortsnamenkunde* (Mentz). A large number of other volumes are in preparation.

legend of the emperor that sleeps in the hollow mountain antedates the time of Frederick II. Klapper's *Erzählungen des Mittelalters* (92) furnishes examples selected from medieval sermons in a few Silesian documents, and calls attention to the manifold relations opening up in this field for *Volkskunde* and comparative legend and literature. A specimen is treated by Klapper himself in *Der Zauberer von Magdeburg. Ein Beitrag zur Erforschung der mittelalterlichen Wandersagen* (ib.), pointing out the large share of religious orders in the dissemination of these sagas; in the case in point it traveled from the Eastern Roman Empire to Southern France and Paris, and from there with the Dominicans to England and Germany, the comparison of motives disclosing the respective additions of each nationality. Ranke's *Sage und Erlebnis* (ib.) explains how certain sagas about the wild hunt are based on real experiences of traveling epileptics, and suggests a study of legendary lore for the ascertaining of similar outgrowths of personal experiences, which, while by no means new, would seem to be a very natural demand. Böckel illustrates how *Schlachtfeldsagen* (ib.) have a tendency toward rejuvenation: sagas arising in and after the Thirty Years' War are transferred to battle fields of the Seven Years' and the Napoleonic Wars.

The study of the folk-tale has gained a sober and clearheaded guide in Aarne's *Leitfaden der vergleichenden Märchenforschung* (93), which codifies the doctrines and aims of the Finnish school. His exposition is supplemented, rather than subverted, by Löwis af Menar's *Kritisches zur vergleichenden Märchenforschung* (94), on the side of style and literary art. F. v. d. Leyen attempts to deter all sorts of dilettants, including the sexual-psychologists of Freud's school, from the *Aufgaben und Wege der Märchenforschung* (94), and calls for a scrutiny of the mutual influences of folk-tale, literature, and culture. In his *Das deutsche Märchen* and the second edition of the more general work *Das Märchen* (ib.) he recognizes in folk-tale not only the richest, but the most widely spread popular poetry, and also the one which alone links up the German Middle Ages with modern times. Spiess's *Das deutsche Volksmärchen* (95) likewise presents a plastic picture of the origin, transformation, and character of the folk-tale, also of its study, but considers every new act of telling a folk-tale as a new creative process, dissolving the

authorship almost totally. J. Bolte and G. Polívka's *Anmerkungen zu den Kinder-und Hausmärchen der Brüder Grimm* (94), completed in two volumes, is characterized as a work as scholarly, fundamental, and epochal as that of the Grimms themselves. The technique of a well-known trait of folk-tales is taken up in A. Lehmann's *Dreiheit und dreifache Wiederholung im deutschen Volksmärchen* (96), proving that this trait is only European, particularly Germanic and Slavic. E. Jahn attempts to separate the respective shares of the folk-tale itself and the narrator in *Die Volksmärchen der Deutschen von J. K. A. Müsæus* (ib.).

The section on folksong (§19) is characterized by this remark found on p. 98: "And so I take heart and assert the preponderant mass of living folksong *texts* to be poetically pitiable (as indeed it has long since been demonstrated that of our great poets infinitesimally little, but all the more of inferior ones has become popular); and the devotion to nonsense that shows itself in apparatuses of variants has for me something crushing, since it affects me like a mockery at the innermost task of philology. Its interest is here in the main limited to the curious conditions and forms of life of oral tradition (among the untutored in literature), the rest is the task, and perhaps an important and instructive one, of anthropology and ethno-psychology; a true appreciation must not indeed confine itself to the texts, but must include the music as well." Such condemnation, I suppose, had to be uttered sometime, and it may be very well to check thus the maudlin sentimentalism that but too often attaches itself to discussions of the folksong. But personally I prefer not to play the part of *advocatus diaboli*, nor am I convinced that Baesecke's remarks strike the heart of the matter, which is approached by the last sentence quoted above: no study of the text, especially one badly decomposed (*zersungen*), should be made from the textual side alone. I would take my stand by the side of Götze, *Der Stil des Volksliedes*, and Panzer, *Das deutsche Volkslied der Gegenwart*, both (98) stressing the twilight atmosphere of imagination and feeling of the singers.<sup>18</sup> What effect the war may exert on a possible rejuvenation and

<sup>18</sup> I would also mention Eduard Wechssler's beautiful and scholarly disquisition, *Begriff und Wesen des Volksliedes*, Marburg 1913.

re-invigoration of folksong, no one can foretell. That, in the period immediately preceding, folksong was slowly dying out is regrettable but undeniable. A very dismal picture of the facts is shown by Ruppert's *Der Volksliederschatz eines Spessartdorfes* (99), which I can only confirm on the basis of personal experience in my home village in 1910: it is the same Oberschefflenz in which Augusta Bender in 1893 collected the more than two hundred numbers of her book *Oberschefflenzer Volkslieder und volkstümliche Gesänge* (Karlsruhe 1902). The oldest generation was not given to singing, the second—my own—once as *liederfroh* as any, would sing only on very special occasions, so that it was no longer a spontaneous outburst of a living force, and the youngest generation did not seem to know a single real folksong any more. If the conditions then prevailing still obtain, the only way in which folksong can be expected to survive at all will be its fostering by the singing societies, for which collections are now being adapted (*Volksliederbuch für gemischten Chor*, 101). Children's songs and rhymes, in which the puzzling and senseless features of the folksong are of course still more rampant, have been painstakingly gathered and sanely commented on by Lewalter, *Deutsche Kinderlieder in Hessen aus Kindermund in Wort und Weise gesammelt, mit einer wissenschaftlichen Abhandlung von G. Schläger* (102).

Of other folk-poetry, Bünker has published *Volksschauspiele aus Obersteiermark* (102), and we learn what difficulties their performance meets from the opposition of the police. The proverbs and proverb collections of the Middle and Early Modern High German periods have been gone into with regard to their sources by Seiler, Singer, Weinitz and Bolte (103). Several of the more comprehensive works on Volkskunde contain chapters on folk-poetry, such as Friedli's magnificent work *Bürndütsch als Spiegel bernischen Volkstums* (vol. IV, *Ins*, 1914), Lauffer's *Niederdeutsche Volkskunde*, Weise's *Die deutschen Volksstämme und Landschaften* (now in its sixth edition), and Karl Reiterer's *Altsteirisches* (104).<sup>19</sup>

In the maze of material antiquities, next to Hoops's *Reallexikon* mentioned above, H. v. Fischer's model summary of the

<sup>19</sup> A *Rheinische Volkskunde* by Adam Wrede has just been brought out by Quelle & Meyer (1920).

*Grundzüge der deutschen Altertumskunde*, now in its second edition, is considered the most trustworthy guide (105). For prehistoric times Schwantes's *Aus Deutschlands Urgeschichte*, likewise now in its second edition, is serviceable as a first introduction, although it is somewhat juvenile in tone; in comparison with Sophus Müller's *Nordische Altertumskunde* it has the advantage of combining prehistoric and other testimonies (106). The difficult task of separating Germanic and Celtic elements in the finds is resolutely undertaken by Schumacher's *Gallische und germanische Stämme und Kulturen im Ober- und Mittelrheingebiet zur späteren La-Tènezeit* (ib.). The completest bird's eye view of the entire Indo-Germanistic question is afforded by Schrader's *Die Indogermanen* (second edition, 107) and the same author's *Reallexikon der indogermanischen Altertumskunde* (the last part of which has recently appeared after the author's death). The relations of Romans and Germans on German soil are best presented by Cramer's *Römisch-germanische Studien* (108).

The exclusion of Scandinavian studies proved a serious handicap in the treatment of the early Germanic characters. Little on this question has been lately attempted in Germany, only Petsch's interpretation of the moot passage in Tacitus's *Germania*—relative to the use of runes for prophesying, in *Über Zeichenrunen und Verwandtes*—receiving Baesecke's approval (109).

In stylistics the absence of any book taking up the whole question historically is very deplorable, nor have there ever been many monographs of great significance. Of the work done in the period reported on, Miss Jacobsohn's *Die Farben in der mittelhochdeutschen Dichtung der Blütezeit* meets with commendation, especially for establishing the more frequent application of light-effects by the side of a rather poorly developed color-scale. On the problem of foreign words, of which more below, Tappolet's *Die alemannischen Lehnwörter in den Mundarten der französischen Schweiz* (in two volumes, comprising a historical introduction, and the dictionary of such words), seems destined to throw new light, on the basis of conditions in bilingual regions, both Baesecke (115) and Vossler uniting in unqualified praise. The question is also broached very sensibly and lucidly by Seiler's *Lehnübersetzungen und Verwandtes*

(115), and K. O. Erdmann's *Der besondere Sinn der Fremdwörter und ihre Entbehrlichkeit* (116).

Metrical investigations have been numerous enough, but only a very few find acceptance—conditional at that—with Baesecke. E. g., Heims's *Der germanische Alliterationsvers und seine Vorgeschichte. Mit einem Exkurs über den Saturnier* (118). Of Heusler's *Deutscher und antiker Vers* (122) he thinks that it gives to the theory of the German hexameter the foundation that it never had before, but this book falls in the domain of modern metrics; we may assume that Merker will treat it in the companion volume on modern German literature.

The last section deals with poetics. It would take us too far afield to follow up the numerous entries under this head as fully as we have done hitherto in this paper, and this should be left to the discussion of literature proper rather than philology. Rosenhagen's *Beiträge zur Charakteristik Hartmanns von Aue*, show that Hartmann's art embraces first the entirety of his foreign source, and that therefore a comparison line by line with his originals is of little use. I would also mention Wiegand's *Die Entwicklung der Erzählungskunst* (125) for its evident superiority of method, which aims not at furnishing historical results, but at showing how such results may be gained, leading to the understanding, judgment and enjoyment of works of art. Walzel's *Wechselseitige Erhellung der Künste, ein Beitrag zur Würdigung kunstgeschichtlicher Begriffe* (126) needs no remark on its object beyond the naming of the title.<sup>20</sup> Flemming's *Epos und Drama* (127) asserts that the different types of poetry, epic, lyric, dramatic, are anticipated in the poetic constitution through the preponderance of certain aspects of the linguistic expression and the value of words.

Before naming the books and papers that Baesecke rejects it is but fair to mention one that owing to his double position as author and reviewer he can only give some facts about: his *Einführung in das Althochdeutsche*. Be it said that so far as I have been able to examine the book it is a valuable piece of

<sup>20</sup> I am convinced that there are rich lodes of the most precious metal, ready to be mined and coined, for the literary historian, in a book like Scheffler's *Der Geist der Gotik* (Leipzig 1919).

work, for advanced students, the title being a bad misnomer.<sup>21</sup>

Kauffmann's attempt at solving *Das Problem der hochdeutschen Lautverschiebung* (10, 27, etc.) is rejected practically altogether, even though it is granted that there are many fine observations in detail matters. The same author's *Deutsche Grammatik* (7th ed.) likewise comes in for severe censure, being termed obscure and contradictory in places (16). Krüger's *Deutsches Literatur-Lexikon* is predicated as superficial, faulty, and antiquated, and the desire is expressed that the skeleton might be preserved for a complete working over (59). Singer's thesis that *Wolfram's Stil und der Stoff des Parzival* (70) assign the greatest of medieval German poets a place in French rather than German literature—his style not being Wolfram's property but borrowed, starting with the difficult similes of the very beginning, from Kiot's proud dark style, the *trobar clus*—is characterized as far overshooting the mark. Pestalozzi's undertaking of ranging *Die Nibelungias* (72), the medieval Latin epic inferred from the *Klage*, anew in the pedigree of the Nibelunge Nôt, meets with no favor. Sartori's way of treating *Das Dach im Volksglauben* (82) is characterized as contradictory by quoting from two neighboring paragraphs such statements as "the spirits love to have a roof over themselves" and "the roof holds them in bounds, they turn their efforts against it." Plischke's *Die Sage vom wilden Heere im deutschen Volke* (83) offers nothing intrinsically new, despite its breadth of execution. Singer's treatment of the Brünhildsaga (86) is an example of how the old method of interpretation has broken down. Bruinier's *Die germanische Heldensage* (89) is altogether too confusing, especially in its presentation of the evolution of the Nibelung saga. Berendsohn's effort to reconstruct the *Altgermanische Helden-dichtung* (90) out of the lament over the dead is unacceptable because of the absence here of the tragic conflict, its chief char-

<sup>21</sup> Why not simply call such a book what it is, *Althochdeutsche Laut- und Formenlehre*? The beginner who wants an *Einführung* and takes up this work will soon lay it aside, sadly disappointed. I am not of opinion that *Elementar-bücher* are not desirable in our line of work, or that pedagogical considerations simply mean substituting pleasure for honest toil. But I agree with the second part of the criticism that was leveled against the Streitberg series: "If they are primers we do not want them, and if they are not, why call them primers?"

acteristic trait, nor does Baesecke believe in any of its other theses, while agreeing with Berendsohn in the demand for research into the style of the sagas, particularly their folk-tale elements. Halbedel's *Fränkische Studien, Kleine Beiträge zur Geschichte und Sage des deutschen Altertums* (ib.) is set aside as utterly worthless. K. v. d. Steinen's equation *Orpheus, der Mond und Swinegel* (95) is discarded with a smile as a piece of the justly discredited lunar mythology. Böckel's *Handbuch des deutschen Volksliedes* (1908, antedating our period) elicits sharp censure from Baesecke, owing to its all too roseate hue. Bruinier's *Das deutsche Volkslied* (5th ed., 100) comes in for similar criticism, although it is acknowledged to be more critical on the whole. Kauffmann's *Deutsche Altertumskunde* (105) is open to the same objections from the philological viewpoint to which it has been subjected from other quarters. Brodführer's *Untersuchungen über die Entwicklung des Begriffes guot in Verbindung mit Personenbezeichnungen im Minnesange (unter besonderer Berücksichtigung des älteren Minnesanges)* is styled mechanical and exceptionable in matters of detail. Weise's *Ästhetik der deutschen Sprache* (4th ed.), dealt with at greater length than anything else in the whole book (112-114), is very strongly attacked for its general tenor, its unhistorical attitude, its naive classicism, as well as for a number of individual points, such as Weise's opinions about beauty of sound, appropriateness of regular change between stressed and unstressed syllables, use of foreign words, "monsters" of sentence structure, etc. Baesecke's remarks here are all pertinent and well deserved criticism, and present very much worth while reading. As Baesecke regards the use of foreign words chiefly as a question of style, he naturally uses the heaviest bludgeons against E. Engel's *Sprich deutsch!* (114).<sup>22</sup> In metrics the theories of Sievers and Rutz are thrown aside, particularly Sievers' *Neues zu den Rutzschen Reaktionen* (117). Boer's *Studiën over de metriek van het alliteratievers* (119) finds still less favor; and Plenio's generously imparted informations *Über deutsche Strophik* (120) are condemned for their arrogant tone. The method of Kreiner's dissertation *Zur Ästhetik des sprachlichen Rhythmus* (122), in-

<sup>22</sup> I expect soon to take up this entire question for a more comprehensive treatment, and confine myself here to the statement that in the main I agree with Baesecke's views, especially as set forth on p. 44 of his book.

quiring into the rhythmic character of Schleiermacher's *Monologen*, which the writer produced purposely, and finding that Schleiermacher did not scan these rhythms correctly, is named preposterous beyond belief. Messleny's *Die erzählende Dichtung und ihre Gattungen* (127) is judged apt to efface boundaries which had at last been fixed, and therefore productive or more evil than good.

Of more weighty productions coming in for less severe criticism I would name Wustmann's *Sprachdummheiten* (7th ed.), now committed to the care of Blümel who is likely to divest the book of some of its extravagant statements and its unhistorical character (37); Polak's *Untersuchungen über die Sage vom Burgundenuntergang II* (87); Holz's *Der Sagenkreis der Nibelunge* (89); and Getzuhn's *Untersuchungen zum Sprachgebrauch und Wortschatz der Klage* (110).

Over and above such demands and wishes as are apparent from the foregoing, Baesecke thinks the time is ripe for a new *Grundriss der deutschen Philologie*, confining itself to more narrow limits and more practical needs. With the present method of chronicling the new publications he finds serious fault: the *Jahresberichte über die Erscheinungen auf dem Gebiete der germanischen Philologie*, and still more the *Jahresberichte für neuere deutsche Literaturgeschichte* are antiquated before their very appearance; moreover, those for philology contain a good deal that the average worker in the field of German philology has no use for—a division into smaller, independent fascicles is suggested. For speedy information, the *Literaturblatt für germanische und romanische Philologie*, which at present is issued every two months, is accorded well merited praise. A valuable suggestion is thrown out on p. 105: the study of the *Volksgeist* and especially of *Volksdichtung* has hitherto confined itself too much to the rustic population, but this is only a part of the whole nation, even though it be the most valuable and the one from which the conditions of earlier times are best recognized. What is wanted is also a *Volkskunde des Proletariats*, which might be of so much practical benefit. In this connection I would quote from F. v. d. Leyen's *Das Studium der germanischen Philologie*, p. 38: "Nowadays the *Volksbücher* have been replaced by the so-called *Hintertreppenromane*, and these are a much more instructive testimony to the literary taste and the

beliefs and superstitions still living among the people than is known to those who combat them for moral and hygienic reasons." To revert to Baesecke's demand, "it is still more astonishing," he continues, l. c., "that the educated middle classes . . . . . arouse so little interest. Aside from its practical usefulness and the scholarly labor stored up in it, a book like *Büchmann's Geflügelte Worte* (now in its 26th ed.) is for the study of the atmosphere in which a large part of our ethic and intellectual achievements, also of our poetry, has its birth, more valuable and lovable to me than the rhymes in obituary notices and the like."

Whether the great war has produced any specific movements of research of considerable magnitude, beyond giving higher color and firmer shape to the more elusive problems of what above was called *Deutschkunde*, is scarcely discernible from Baesecke's book. Aside from a—probably ephemeral—interest in *Jüdischdeutsch*, mentioned before, soldiers' speech, songs and superstitions, and collections of railway car inscriptions by the soldiers, offering interesting parallels to house inscriptions, all of them things of rather subordinate value, we might adduce the decidedly enhanced attention bestowed upon names, such as proper names of persons,<sup>23</sup> places, fields (*Flurnamen*), streets in cities, and new creations arising out of the war. For dialect research the war should present a sharp stimulus, on account of the undeniable ravages it must have wrought as well as on account of the principles underlying the various changes. On the future of German dialects I do not feel so pessimistic as Baesecke does (p. 43 f.)—as long as there is a German language there will be dialect problems, even though the present day problems may and will in course of time shift enormously. To be sure, there is danger in delay if certain phases of dialect life are to be recorded at all, and an accelerated pace in registering them would be advisable, especially in establishing the boundary lines of present dialects, with their maze of isophones, isomorphs,

<sup>23</sup> To the origin of the name of the Germans Birt has devoted an entire book (*Die Germanen. Eine Erklärung der Überlieferung über Bedeutung und Herkunft des Völkernamens*, 20). He clings to Germanus=genuine. Kluge argues for derivation from Germ.\*ermenaz (cf. Erminonen), with reasons that to me appear conclusive and convincing (*Deutsche Sprachgeschichte*, p. 106ff.; *Hildebrandslied*, p. 17f).

isolexes, and isotaxes, i. e., lines connecting places of identical or nearly identical sounds, forms, words, and syntactical peculiarities.<sup>24</sup> An ideal map of German *Volkskunde* would in some fashion link up the most important of these speech-form lines with lines defining the occurrence of customs and usages. I regard the map appended to Lauffer's *Niederdeutsche Volkskunde*, on which both the boundary line between Low and High German and the area of the Saxon peasant house are entered, as an excellent example of what can be done in this regard. The finding and fixing of the isolectic lines is a task of word geography, and this in turn belongs to onomasiology, which recently has been pressing to the fore in linguistic research. By onomasiology—a term which I take from Vossler, l. c., p. 42 ff.—we mean that part of word study that asks "What is this thing called?" rather than "What does this word mean?" the latter being the province of semasiology. Kretschmer's *Wortgeographie der hochdeutschen Umgangssprache*, quoted above, is an onomasiological investigation. A similar venture for the dialects, which however would have to be on a much grander scale, is a great desideratum.

An issue to be taken up irrespective of time, place, and general conditions, is the artistic valuation of our medieval literature, an issue which Baesecke, p. 6, calls *einfachgross*, but which in reality should be fascinating on account of its wonderful complexity. For it is a question of revaluation, on the basis of a widened and deepened examination of medieval thought, not only of what is called literature in the narrower sense of the term, but of all that pertains to the *Weltanschauung* of the epoch, particularly the theological works. On the general aspects of the question a liberal quotation from Vossler, p. 16, may be in point: "This is not, of course, meant to encourage a neglect of the literature on literature. No one is justified in this in science, least of all the original investigator. On the contrary, the work of his precursors must for him become more than a mere aid and practical tool, namely, a critical evolutionary his-

<sup>24</sup> The problem of German dialects in America differs of course essentially from that of German dialects on their native soil. If any record is to be saved of them—why, e.g., has the speech of the *Frankendörfer* in Michigan never been treated?—then this is the eleventh hour. They have been almost completely undone by the war, and, if it must be said, by nation-wide prohibition.

tory of his own investigation. Literary history is to this day so often trammelled by dilettantism and avails itself of insecure and arbitrary methods above all for this reason that in so many points we are still lacking a critical history of the history of literature. What does, e. g., a new appreciation of Corneille's art mean to us, no matter how "original" it may be, if it is not built up and based on an evolutionary history of the appreciation of Corneille attained before, as the necessary, logically and philologically cogent continuation of which it must show itself. If it can not do that, it remains an amateurish confession of personal taste, which leads us nowhere."

In conclusion I desire to name what I deem the consummation most devoutly to be wished for in our field of work. It is a project of rather extraordinary proportions, and apt to arouse something akin to despair, considering the fact that the large *Rechtswörterbuch*, now under way (39), bids fair to assume even more gigantic size than the Grimm dictionary, and that the latter is now appealing for financial support in this country, for fear that its continuance may have to be suspended temporarily for lack of funds. But I ask permission to lay before a larger audience this idea, which I have, for about two decades, laid before one generation of students after the other. It is a thesaurus of German from the oldest times to the present on the order of Roget's, in the absence of something better, chronicling every word and phrase according to its first as well as last appearances, by centuries or other comparatively longer divisions of time for the earlier periods, and shortening the distances more and more as the present era is approached. By typographical devices and easily remembered even if arbitrary signs for individual writers or groups of such, each category and subdivision could afford a clear and succinct picture of the gradual evolution of the various ideas and their linguistic expression, and it would be especially interesting to watch the first vague gropings for the utterance of a new thought or designation of a new object. Similarly the waning and dying out of certain phenomena might be traced step by step. The problem of the use of foreign words would be seen in its intrinsic relations to the general development of the language. Horizontal and vertical sections through any particular part of the treasure-house would greatly enlarge and strengthen our vision of the past. The history of

words has been declared to be the history of things, and in its last analysis the history of a language is the history of the ethnic mind whose vehicle it is. The execution of the plan propounded, it would seem to me, would show, as nothing else could, the gradual and steady unfolding of the German mind from infancy to maturity. And this should be the ultimate goal, or if it be unattainable, the fixed and constant ideal of German philology, whatever limits we assign to this term.

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